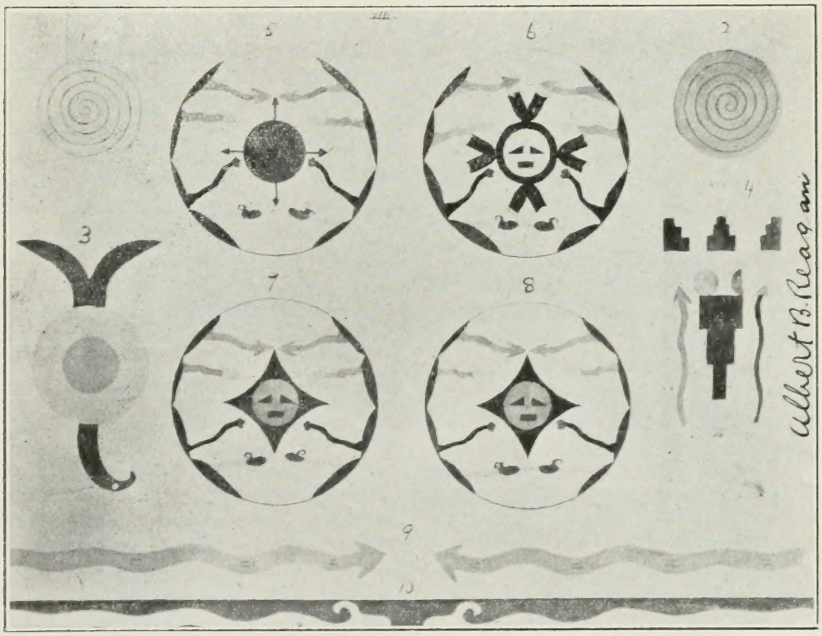
El Palacio

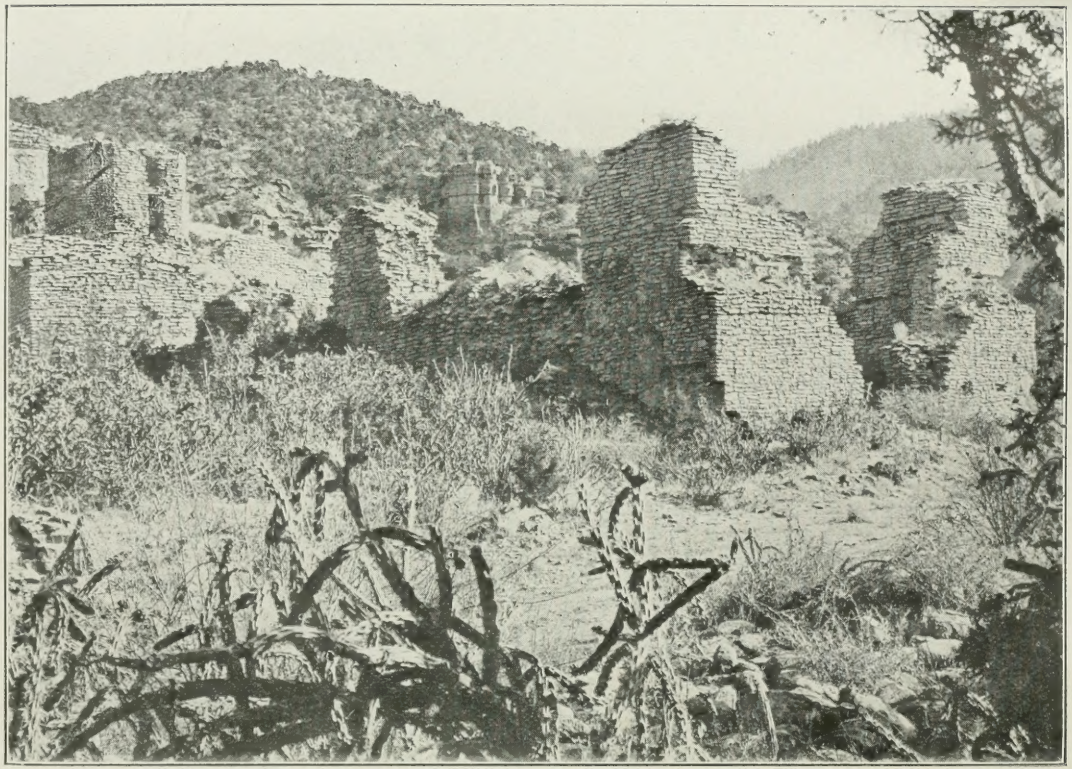
Vol. XII. JANUARY 15, 1922. No. 2.



Copyrighted by Albert B. Reagan

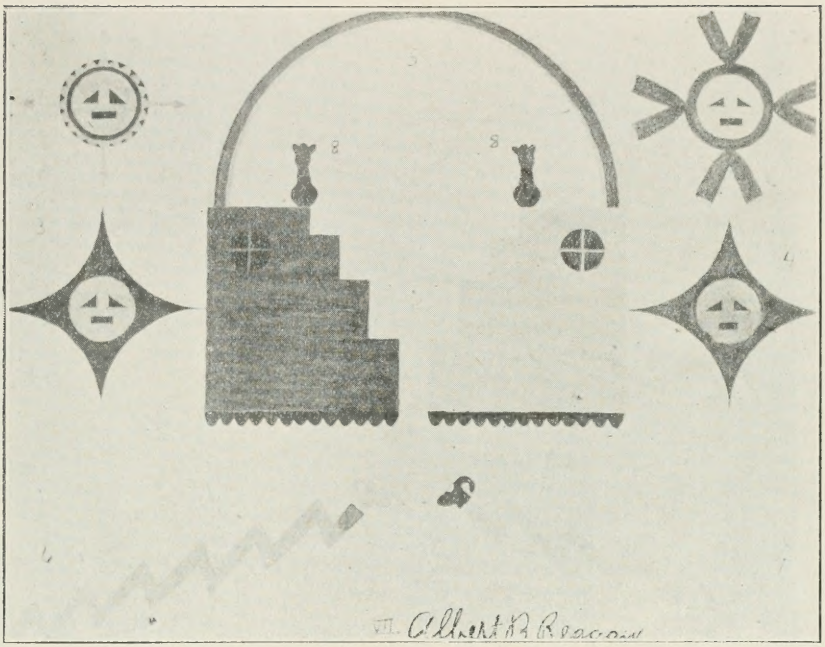
SYMBOLICAL DRAWINGS BY JEMEZ PUEBLOS

1. Sun Symbol graven on boulder, Jemez Zia Trail; also on rock near Whitewater, Arizona. 2. Sun drawing in Santa Ana kiva. 3. Getlu, Symbol of Comet, used as hand piece in masked dance, March 17, 1900 (by permission of Bureau of American Ethnology). 4. Head ornament worn by male column dancer in masked dance at Jemez. 5. Sun mask worn by sun clown in masked dance at Jemez. 6. Moon mask. 7. Morning Star mask. 8. Evening Star mask. 9. Bolt Lightning on beam at Santa Ana kiva entrance. 10. White Snakes on center beam in south kiva, Jemez.



Photographed by Wesley Bradfield

SAN DIEGO MISSION, JEMEZ HOT SPRINGS



WALL PAINTING IN SECRET DARK ROOM AT JEMEZ

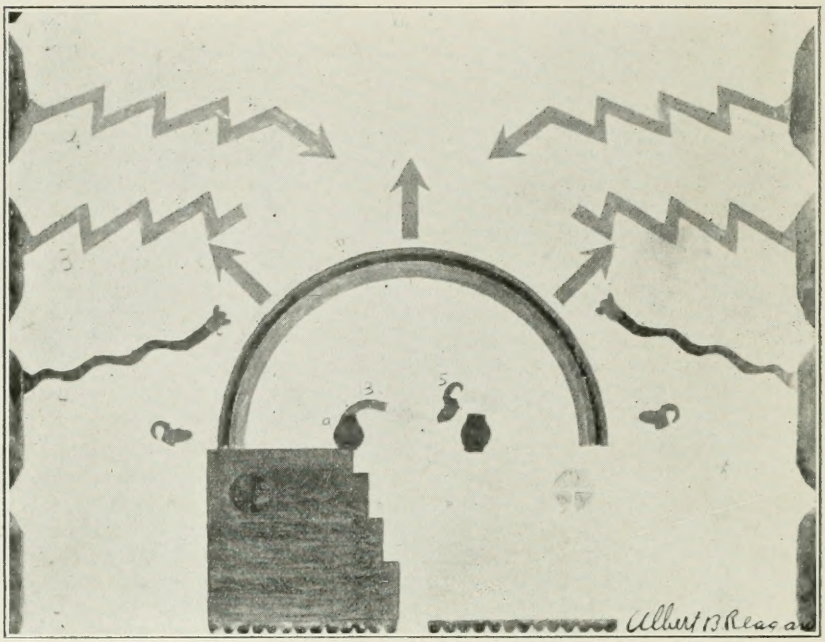
1. Sun. 2. Moon. 3. Morning Star. 4. Evening Star. 5. Rainbow in the West, differing from the Rainbow in the East, on the opposite wall, in that it has the God of Flowers emerging from the water jars beneath the arch. 6. The Red Snake. 7. The Blue Snake, the rain symbol. 8. Flash Lightning, which produces flowers. Steps beneath the water jars are clouds from which rain is dropping.

THE WEST JEMEZ CULTURE AREA

Paper read before the History Section of the New Mexico Educational Association.

By Lansing B. Bloom.

WHEN the first Spaniards entered New Mexico, the Jemez people occupied two regions, one to the east, the other to the west, of the central valley of the Rio Grande. Separated though they were by the countries of the Tiguas, the Queres and the Tanos, they were nevertheless one in culture, language and origin. When therefore the East Jemez who had occupied the pueblo of Pecos and other sites adjacent for over a thousand years, had dwindled in numbers to a mere handful, it was very natural that these survivors should rejoin their cousins of the west from whom their ancestors had separated so many centuries before. This



Copyrighted by Albert B. Reagan

RAINBOW SECTION IN JEMEZ ESTUFA

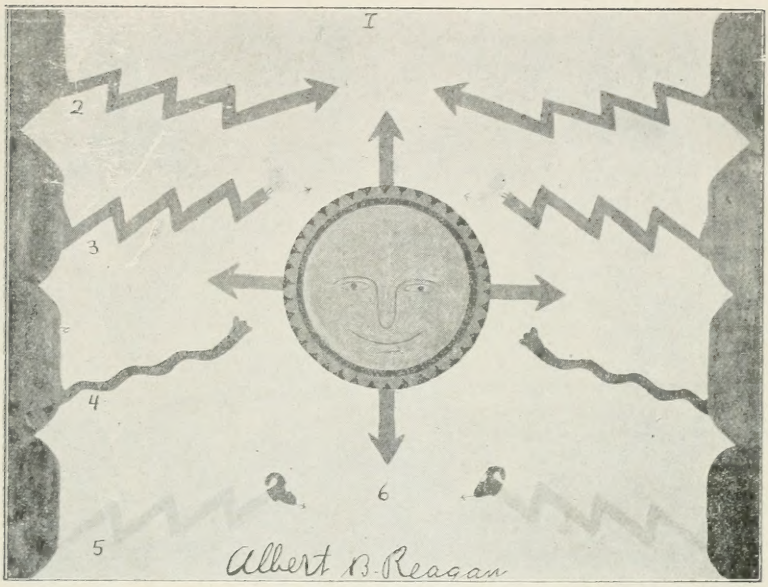
1. Clouds. 2. Bolt Lightning that does not strike the ground. 3. Bolt Lightning that strikes the Earth, the Power of Evil. 4. Flash Lightning, the producer of blossoms. 5. Blue Snake, the rain symbol. 6. Rainbow in the East. (a) Water reservoir of the universe. (b) Clouds, the steps to Heaven. (c) Raindrops. (d) Rainbow Arch. (e) Dart heads to protect the rainbow. Beneath the rainbow arch the Rain Snake and the Red Snake are in combat. The Rain Snake being defeated retreats eastward, taking the clouds with him hence the rain ceases.

event took place in the year 1838, and today there are, among the Jemez, fifty-five who claim descent from the survivors of Pecos Pueblo.

Our present interest, however, is a survey of the culture area of the West Jemez, and some review of the history and archaeology of their country.

The so-called "grant" to the Jemez people, issued from El Paso in 1689 by Governor Domingo Jironza Petriz Cruzate after the Spaniards had been driven from the country by the Indians, was similar in purpose to a concentration camp. The intent of that act was to reduce the Jemez to a single pueblo and to restrict their range to nine square leagues. Two centuries later a grant of this extent, with the present pueblo of Jemez at its center, was confirmed by the United States government.

Before this cutting down of their country, (and for how many centuries before is not clear,) the country of the West Jemez was contiguous on the south and east with the Queres people, on the northeast with the Tewas, on the north and west with the "Apaches Navajoses."



Copyrighted by Albert B. Reagan in "Don Diego"

SUN GOD SECTION IN KIVA AT JEMEZ

1. Clouds, the steps to Heaven (dark marginal figures). 2. The Bolt Lightning that does not strike the Earth (upper figures). 3. The Bolt Lightning that strikes the Earth. It is the Red Snake or Indian Devil, called Savah by them (second figure from top on each side). 4. The Flash Lightning, the God of Flowers (third figure from top). 5. The Good Snake, the Blue Snake, the God of Rain (lower figures). 6. The Sun, the father of the Universe and the God of all things. By the Indians he is called Patahgatzah or Pay.

The pueblo ruin at the Ojo de Chihuahua on the high mesa east of the Vallecito Viejo, is not many miles distant through the forest from sites which were occupied by the ancient Cochitenos; and only one and a half miles eastward from that ruin lies a thirty foot dugout, felled and shaped by the Indians of Santo Domingo and left high on the mountain range like a minature Noah's ark for which there had been no pressing need.

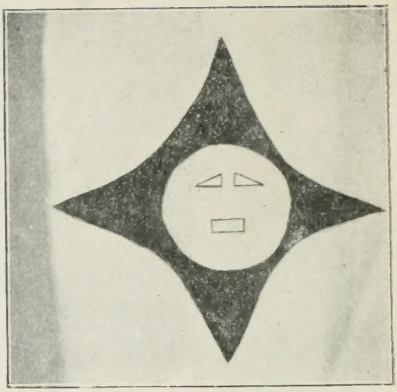
Cerro Conejo, Cerro Pino, Cerro Pelado, Cerro Redondo and Cerro Venado, were all mountains of that early Jemez world which extended from the high mesa east of the Vallecito westward to the Rio Puerco, and from the region of the present pueblo of Jemez north to the San Anton. It was a world of mountain and valley, of towering forest and living streams, of high majestic mesas which tapered into many a commanding potrero flanked by deep canyons. Even today the Jemez have community rabbit drives in the valley, and in the sierras they hunt the deer and bear, the wolf and fox, the gallina de la sierra and the eagle of the sky. But gone is the buffalo which (if we may trust the maps of Miera y Pacheco) formerly ranged the prairie like meadows of the upper Valles and the San Anton. The streams still teem with trout; the bluebird still flashes in the sunlight which filters down through the roy-

EL PALACIO

VOL. XII, JANUARY 15, 1922. NO. 2.

PAUL A. F. WALTER, EDITOR.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 16, 1918.



Copyrighted by Albert B. Reagan

STAR DRAWING IN SECRET DARK CHAMBER

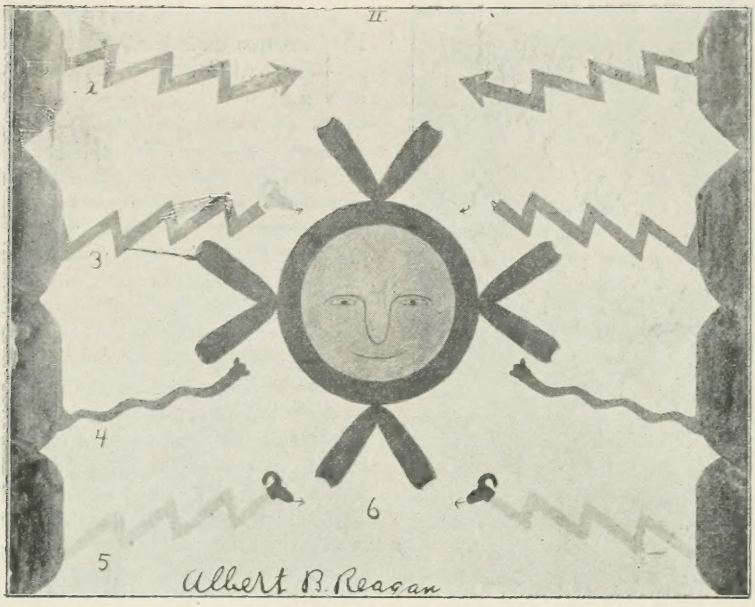
al pines; the bluebells and grasses, mariposa lillies and yellow flowers of countless species still wave waist deep in the sun drenched glades of the mountains.

The archaeological survey and mapping of this Jemez country which had been planned for the past summer by the School of American Research was necessarily postponed because of an unusual and long continued rainy season. From partial surveys made some years ago, however, it may be stated that there are in the whole region the sites of at least twenty-two pueblos, of from one to five plazas each, which are claimed by the Jemez as having been built and occupied by their ancestors. This number does not include twelve others reported by the Jemez Indians but not yet verified and it also excludes three pueblo sites of this region which the Jemez state were occupied by other peoples.

One large ruin is reported west of the Nacimiento range in the Rio Puerco drainage, but all the others are very equally divided in two main groups for which we might retain the designations given by the earliest Spanish explorers, namely, the "Jemez" and the "Aguas Calientes" (Hot Waters). The latter name can refer only to the sites found in the San Diego-Guadalupe drainage, and the group which they reported as the "Jemez" must therefore have been the group in the Vallecito drainage. There are no thermal or medicinal springs in the Valles, whereas there are such springs in the San Diego canyon and at intervals as far north as the San Anton.

Castaneda was the earliest writer to give any information regarding the pueblos of the Jemez country, and the significance of the fact that he placed them in these two groups has been overlooked by every modern student. Much confusion has resulted, especially as to names and sites, and for the sake of clearness it would therefore be better to adopt such designations for the two groups as the "Vallecito" and the "Guadalupe-San Diego."

Captain Barrio-Nuevo and his "handful of soldiers," connected with the Coronado Expedition of 1540-42, were the first Spaniards to enter the West Jemez country, and Castaneda, who recounts the event, states that after leaving Tiguex (near the present Bernalillo) and having visited the Queres nation, they journeyed seven leagues northeast to the Jemez Pueblos. The direction indicated has perplexed Bancroft and others. The country under discussion did lie northwest of the main Queres country yet from Zia, the last Queres pueblo and the one doubtless which supplied Barrio-Nuevo with guides to the Jemez, the direction up the



Copyrighted by Albert B. Reagan in "Don Diego"

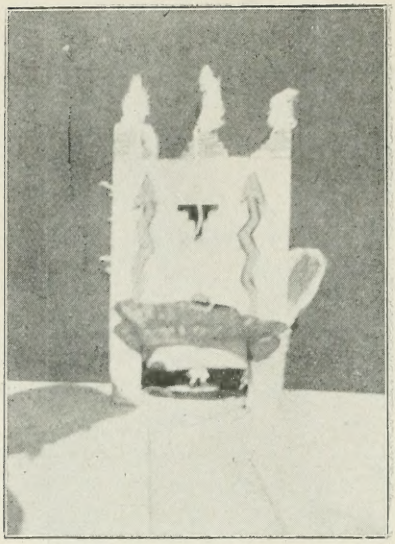
MOON GOD SECTION OF PAINTING IN KIVA

1. Clouds. 2. Bolt Lightning that does not strike the Earth. 3. The Red Snake or Indian Devil. 4. The Flash Lightning, the God of Flowers. 5. The Blue Snake, the God of Rain. 6. The Moon, the Mother God of the Universe, called by the Indians Ahtahwahtzah, or Pah.

Vallecito Viejo does bear east of north. Moreover, the Queres Indians would advise Barrio-Nuevo that the trail by way of the Vallecito Viejo up into the Vallecito de los Indios and on through the Valle Grande would be far better for the Spaniards and their horses than would any trail north by either the San Diego or the Guadalupe canyon. Doubtless, also, it seemed to Barrio-Nuevo more important for him to visit the eastern, or "Jemez," group of seven pueblos than to visit the "Aguas Calientes" group of three.

It was more than forty years before another Spaniard entered the country. Then early in 1583 Espejo made the Jemez a hurried visit, apparently following the general route taken by Barrio-Nuevo from Tiguex to the Queres, and from the Queres to the Jemez. He also reported seven pueblos of the Jemez, but his directions and distances are unreliable and unfortunately neither he nor Barrio-Nuevo recorded the names of the pueblos which they reported.

The next reference to the West Jemez is in Onate's Obediencia of July 7, 1598, in which the "province of the Emmes," nine pueblos being named, is assigned to Fray Alonzo de Lugo. A month later Onate visited the West Jemez country in person. As he recorded in his Discurso de las Jornadas: "On the fourth (August, 1598,) we descended to the pueblo of the Emmes, which altogether are eleven, of which we saw eight. * * On the



Copyrighted by Albert B. Reagan

HEAD GARMENT WORN IN GHOST DANCE

fifth we descended to the last pueblo of the said province, and saw the marvelous hot baths which spring up in many places and have singular marvels of nature, in waters cold and very hot and many mines of sulphur and rock alum, and certain it is there are many wonders."

Coronado's headquarters had been at Tiguex, below the mouth of the Jemez river, and as we have seen, Barrio-Nuevo entered the Jemez country from the south. Onate on the other hand had established his real at San Juan pueblo, and the wording of his report indicates that he had entered the country from the north. He "descended" thro the Valles to the pueblos in the Vallecito drainage then working to the west over the high mesa land he "descended" from the potrero to the "last pueblo" of the province which he associated with the marvelous hot springs. Guiusewa is the pueblo meant beyond any reasonable doubt, and the trail from the Vallecito down into Hot Springs is still in daily use.

It is not certain whether the missionary Fray Alonzo de Lugo entered upon the field assigned to him; in any case his labors in New Mexico were brief as he returned to Mexico in 1601 and drops out of sight. If Dr. F. W. Hodge is right in listing two Jemez churches among the eleven which had been erected in New Mexico by 1617, the honor of establishing these missions is very probably due to the fraile or frailes who succeeded Lugo, but no missionary to the Jemez can be named for the period from 1601 to 1617. In the latter year Fray Geronimo Zarate Salmeron was made comisario of the work in New Mexico and he established his residence among the Jemez, but whether at the convent of San Diego de Jemez, in the pueblo of Guiusewa, or at the convent of San Jose de Jemez cannot yet be stated.

Salmeron labored among the Jemez for probably not more than four years, since Fray Alonzo de Benavides came to New Mexico in 1612 as the first incumbent of the newly erected "Custodio de la Conversion de San Pablo" and in the same year Fray Martin de Arvide, missionary at Picuris, having learned that the Jemez had deserted their pueblos and were roaming the mountains, obtained permission from Benavides and the governor to go to that field. He was successful in restoring peace and in reestablishing the Jemez, laboring among them from 1622 possibly until 1631.

The next 50 years are almost a blank because of the destruction of records in the insurrection of 1680, but from the first the Spanish policy was gradually to draw the people of each province into fewer and fewer pueblos. Under Arvide's ministry the Jemez seem to have occupied not more than three or four pueblos; by 1680 there may have been only two served by the missions of San Diego and San Juan; and as already stated, the "grant" of 1689 restricted them to one. Like the streams of their native land, converging into one river which diminishes in volume the further it flows

from its headwaters, so the Jemez have merged and diminished into a single pueblo which today has less than six hundred inhabitants.

One of the problems as yet unsolved is the identification of the church and convent of San Jose de Jemez. Aside from the church of San Diego at Guiusewa, the only church among the Jemez known to have stood previous to 1680 is that of which the ruins may still be seen on the lower mesa at the confluence of the Guadalupe and San Diego rivers. Now in 1631 Benavides stated that the scattered Jemez had been congregated in the two pueblos of San Diego (which was rebuilt for this purpose) and of "San Jose which was still standing, with a very sumptuous and beautiful church and monastry." But this language cannot possibly apply to the ruin in question, which is small and insignificant especially when contrasted with the imposing ruins of San Diego. Also the manuscripts relating to the insurrection and reconquest, 1680 to 1696, repeatedly speak of this ruin on the delta as "San Juan de Jemez." Moreover, Bandelier was informed positively by the Jemez Indians that San Jose was much higher up on the mesa proper.

The solution of this problem may come in the study of the Vallecito group of pueblos. If the earliest Spaniards considered that group more important, than or even as important as the "Aguas Calientes" group, naturally one of the first missions would be established among them, and this would be the "San Jose de Jemez." Later between 1631 and 1680, when the peoples of those pueblos were brought over and merged in the pueblo of Guiusewa and perhaps others of the San Diego, naturally the mission of San Jose would be abandoned.

It may be well to state in this connection that not a single site in the Vallecto drainage has yet been studied or even carefully mapped yet it includes such ruins as Pe jun kwa (pueblo of the heart) with four plazas; Kia ba kwa (pueblo of the lion of the arroya) each of two plazas; Wa ha j ha nu kwa (pueblo of the calabaza) of three plazas; Beo le tsa kwa (pueblo of the abalone shell); Kwa tsu kwa (pueblo of the royal pine); Seh sho kwa (where lives the eagle), and Waw ba kwa (where lives the oriole). The three last named ruins have four plazas each besides extended wings. There are also in the Vallecito and its confines seven reported sites which have not yet been verified and various minor ruins.

The western group also of this cultural area, which we have named the Guadalupe-San Diego group, is still largely untouched. Some preliminary survey work has been done by A. F. Bandelier, W. H. Holmes, N. C. Nelson, and others but the only intensive research work in the whole West Jemez cultural area is that which was done by the School of American Research during the season of 1910, 1911, 1914 and 1921.

SOCIETIES AND CONVENTIONS

Science Meeting at Tucson.

The second annual meeting of the southwestern division of the American Association for the Advancement of Science will be held in Tuscon, Ariz., Thursday, Friday and Saturday, Jan. 26-28 inclusive. The southwestern division includes, New Mexico, west Texas, Sonora, and Chihuahua.

Papers on scientific subjects will be presented. Subsequent meetings are planned for Santa Fe, Phoenix, Albuquerque, and other appropriate places.

All subjects not covered by affiliated societies are included in four sections which meet directly under the auspices of the southwestern division so that all scientific discussions may be heard. General sections for the Tucson meeting are as follows:

Physical science section—Dr. V. M. Slipher, chairman, Lowell observatory,

Flagstaff, Ariz.; astronomy, chemistry, geology, physics, mathematics, etc.

Biological science section—Dr. Chas. T. Vorhies chairman, University of Arizona, Tucson; bacteriology, biology, physiology, medicine, etc.

Social science section—Dr. Edgar L. Hewett, chairman, American School of Research, Santa Fe, N. M.; archaeology, history, sociology, etc.

Education and psychology—Howard W. Estill, Tucson, secretary.

The Arizona Archaeological and Historical society is to hold a joint meeting with the southwestern division Friday evening, Jan. 27.

It is announced that the following scientific organizations have signified their approval of affiliation with the southwestern division and will endeavor to hold their meetings at the same time:

American Association of Engineers, Southwestern Medical Association, New Mexico Archaeological Society, Santa Fe Society of the Archaeological Institute of America, El Paso County Medical Society, New Mexico Medica Society and Texas Library Association.

IT IS WRITTEN

Christmas Art and Archaeology.

The Christmas number of "Art and Archaeology" is especially beautiful in its reproduction of art and makes an appeal to every lover of the beautiful. In the Southwest the article on "The Shepherds and the Kings", by Georgiana Goddard King, proves of special interest because it tells of the origins of "Los Pastores," the mystery play given a Santa Fe and elsewhere in the Spanish speaking settlements of the New World. "Motherhood in American Sculpture," by Frank Owen Payne, describes a number of modern pieces of sculpture that glorify motherhood. Robert H. Moulton writes about "Lorado Taft, Dean of Chicago Sculptors," illustrating the critique with reproductions of more than a half dozen of the finest examples of the sculptor's art. The leading contribution is by Helen Wright and she writes of Philip A. de Laszlo, the Hungarian portait painter. There are the usual news notes and reviews. The note on the winter exhibition of the National Academy of Design tells of the awarding of the first Altman prize to Ernest L. Blumenschein for his painting, "Superstition" which was first exhibited in the Museum at Santa Fe. "Mr. Blumenschein is a member of the Taos Society with head-quarters in New Mexico and, in an ethnological sense, his picture of 'Superstition' is more American than that of Rungius, for Indian life is its theme. An old and toothless Indian, with drooping jaw, holds a jar on his lap. Out of one hole in the jar rises a little wraith of an Indian, and from another comes a wisp of growing grain. The background is composed of broadly indicated Taos motives; crude dull reds and browns, characteristic colorings of the Southwest, predominate."

The January issue will publish an illustrated review of the Eighth Biennial Exhibition of Contemporary American Oil Paintings in the Corcoran Gallery of Art, which opened on December 17th. The Jury of Award includes Victor Higgins of the Taos Society of Artists. The February number will be the annual "American Archaeology" issue.

Taking the Museum to the People.

Something of the spirit that animates the Museum of New Mexico is also to the fore in the Toledo Museum of Art. The December number of "The Museum News", published by that institution, says editorially:

"Our school is overcrowded with classes, even in the kitchen. If it keeps on we will have to start a class in the bathtub. As we write these lines a story hour on Venetian Glass is in progress in the children's room with two

youngsters in nearly every chair, the floor filled, the walls lined and many unable to get in at all. Each week day some 350 children from the grade schools gather in our hemicycle for a talk on some art topic. There are seats for only 280 of these. Every week thousands of these sit on our floors or stand through various events. In many of our classes we have had to create waiting lists, and all our activities have reached the limit of the space, time, money and teachers at our disposal. All this is gratifying and good, but nevertheless it does not lessen our regret when we are unable to serve even one small citizen who is reaching out for knowledge, eager for self-improvement.

"Our activities now cover every week day, Sundays and four evenings each week."

Mary in New Mexico.

By Constance Johnson, New York, the Macmillan Company. Frontispiece by Mead Schaeffer and photographs taken by the author.

"There are so many adventures to be told about New Mexico and the wonderful country there that one is puzzled how to begin and how to end," says the author in her preface to this charming little cross section of New Mexico scenery, history, romance, adventure and tradition. She brings a family of five—father, mother and three children with Mary, aged thirteen, the eldest—from the east to spend a summer in New Mexico, to which the reader gets his introduction at Jarosa, Colorado, and is conducted by successive stages down to Taos, the Cliff Dwellings and Santa Fe.

It is the story of a summer calculated to stir the eager interest of the youthful eastern reader, with just enough adventure, including the mystery of a ring, a kidnapping by the Indians and escape and a real holdup in the Jemez country; just enough creepy cave and mysterious Pueblo kiva stuff to furnish thrills while weaving in Rollo-like and sketchily, the picturesque story of New Mexico from prehistoric times to the present. The descriptions of New Mexico landscapes are alluring and beautiful, the glories of the western outdoor life are painted effectively, and it is a book that will carry the lure of New Mexico to old and young. In fact, it is going to bring folks to the country it so fascinatingly describes.

"Partners of Chance."

By Henry Herbert Knibbs (Houghton Mifflin Company), is an excellently written tale of Arizona life by an author who knows intimately the life he is depicting. It holds up well in interest and has its fair measure of thrilling scenes. There is gunplay, of course—what western novel is successful without it?—and a vein of sentiment that is appealing. The figure of Cheyenne, the hobo rider and poet, is finely drawn, and Little Jim is a delightful characterization.

ACKNOWLEDGMENTS

Dues Paid

Santa Fe Society

C. B. Cosgrove.

Associate Members

Dr. H. Postma.

New Mexico Society

Dr. C. H. Ferguson; Clara H. Olsen; Hon. H. B. Holt; J. L. Norwood; Miss Estes Beck; Miss Katherine Cosgrove; Arthur M. Strong; J. C. Webb; J. E. Saint; Mrs. Eduardo Otero; E. A. Poe Newcomb; Mrs. Ruby E. Livingstone; Chas. A. Gianini; Louis L. Link; Frank L. Moore; Bess Reed Peacock; W. Shrodt; Mrs. DeWitt C. Dimon; Ernest P. Steinhauer; A. A. Temke; Dr. Fred B. Evans; John O. Pritchard; Wm. P. Harrison; W. H. Duckworth; Prentice Duell; James Y. Stewart; Miss Margaret McKitrick; Miss Edith Wileman; Chas. R. Ewing; H. W. Wallace; Walter G.

Turley; Mrs. Albert Zeigler; Miss Orra M. Spear; Thos. E. Mitchell; James R. Blair; Dr. C. F. Kemper; Mrs. Willa Skipwith; Chalmers L. Pancoast; Wm. Dalton McBee; Miss Elizabeth Hughes; Mrs. Clinton Wallace Hough; Arthur C. Penberthy; Dr. M. F. Des Marais; Chas. Wm. Wildenstein; Jas. H. McMillan; Jas. L. Briscoe; Mrs. Frank Bond; H. O. Bursum; Frank Staplin; Mrs. J. W. Holt; Frederick L. Wells; Hester A. Rogers; Mrs. Eleanor M. Dean; Sidney Spitzer; T. F. Smalling; Virginia Hale; Bert Phillips; Miss Lydia Clark; Sister Mary Loyola; Dr. C. H. Churchill; Jesse U. Cox; H. J. Hagerman; Florence P. Johnston; J. A. Constant; Mrs. Howard Huey; Hugh L. Hodge; Eben G. Fine; Junius Henderson; University Library, Boulder; Miss S. A. Bigelow, Mrs. H. S. Hadley; Miss Frances Savage; Mrs. H. S. Kaune; Herman Lindauer; John Becker, Jr.; Mrs. H. T. Jenkins; Mrs. Luella S. Clark; H. F. Robinson; James H. Hyde; Mrs. Arline W. Pratt; Mrs. A. P. Hogle; Fred Colby, Jr.; Mary E. Dissette; L. W. Felter; A. W. Brose; F. Coomer.

PAINTING AND SCULPTURE

Corcoran Prize Awards.

The following were the awards at the biennial exhibition of contemporary works by American painters which opened on December 17th in the Corcoran Art Gallery in Washington, D. C.; Mr. Victor Higgins of the Taos Society of Artists being one of the judges: First W. A. Clark prize, $2,000, and Corcoran Gold Medal to Daniel Garber for "South Room —Green Street;" second Clark prize, $1,500, and Corcoran Silver Medal to Burtis Baker for "Interior with Figure;" third Clark prize, $1,000, and Corcoran Bronze Medal to John F. Folinsbee for "Jersey Waterfront;" fourth Clark prize, $500, and Corcoran Honorable Mention to W. Lester Stevens for "Quarry Dock."

American Academy Fellowship.

The American Academy in Rome will up to March first receive entries for its annual competitions for Fellowships in Architecture, Sculpture and Painting. Each is for a term of three years with a stipend of $3,000. Studio and residence at the Academy are provided free of charge and board at cost. The American Academy has recently been enriched by works in sculpture by two of its former Fellowship holders. A portrait of the late Charles F. McKim, by Albin Polasek, who has several times visited Santa Fe, has been cast in bronze and placed in the library, and a fountain designed and modeled by Paul Manship has been executed and placed in the courtyard in the main building.

Art Study Outlines.

The General Federation of Womens Clubs has issued a pamphlet comprising study outlines and bibliography of American art. The compilation is by Mrs. Walter S. Little, Chairman of the Division.

MUSEUM EVENTS

Old Masters by Sharp

The Museum of New Mexico has given an entire alcove for the present to the excellent copies of old masters made by J. H. Sharp of the Taos Society of Artists. Several of the canvasses, such as those by Valasquez and Hals, are life-size and it would be difficult to discover the difference between the original aud the copy were they to hang side by side. The exhibit is attracting much attention locally.